and the ability of two souls to supplement each other, that its primary object is to satisfy the desires, both physical and spiritual, of a man and a woman, and that children and the family line are quite secondary and perhaps even an unwelcome interference-

Marriage ceremonies have also often been altered by "modern" young people. It must be noted, however, that with all his talk of romantic love, a modern Chinese young man, when he comes actually to the choice of a wife, bases his selection upon much the same grounds as his parents would have done —such as education, earning capacity, and the ability to run a house.

The relations between men and women are being modified. The sexes enjoy much freer social intercourse. The Western dance has even come into some advanced groups—usually centering in "returned students." Among students particularly a great amount of interest in sex is displayed, with much discussion and no little experimentation. The assertive individualism which is one of the outstanding concomitants of the disintegration of the old order insists upon the right of each, whether man or woman, to consult first his or her personal interests.

Especially are women declaring that they have a right to their own careers and to a share in occupations and diversions ^formerly monopolized by men. Coeducation is becoming the rule in higher education. The feminism of the Occident is making itself felt. In no other country in Asia, unless it may be Turkey and Russia, is the status of women changing so rapidly and are women making greater strides toward equality witfe men.

The extent of these innovations in the family, in the relations

of the sexes, and in the position of women must not be exaggerated. Students are usually the ones most deeply involved and they form only a minority even of the sections of the population within their own age groups. Factory workers are affected, but the industrial revolution so far has touched only a small proportion of the Chinese. For the masses, particularly in the country, the old family and the old customs and ideals are fairly generally maintained. China is still predominantly rural and not only are agricultural districts notoriously conservative the world over, but in Chinese farming communities most of the economic, social, and religious factors remain which have given strength to the traditional family. In many cities the innovations, while coming in